THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"AND THEY THAT BE WISE SHALL SHINE AS THE BRIGHTNESS OF THE FIRMAMENT AND THEY THAT TURN MANY TO RIGHTEOUSNESS AS THE STARS FOR EVER AND EVER."—*Daniel.*

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THE PROPHET JOSEPH SMITH.

[CONCLUDED FROM PAGE 306.]

In Philadelphia I had the happiness of once more meeting with President Smith, and of spending several days with him and others, and with the Saints in that city and vicinity.

During these interviews he taught me many great and glorious principles concerning God and the heavenly order of eternity. It was at this time that I received from him the first idea of eternal family organization, and the eternal union of the sexes in those inexpressibly endearing relationships which none but the highly intellectual, the refined and pure in heart, know how to prize, and which are at the very foundation of everything worthy to be called happiness.

Till then I had learned to esteem kindred affections and sympathies as appertaining solely to this transitory state, as something from which the heart must be entirely weaned, in order to be fitted for its heavenly state.

It was Joseph Smith who taught me how to prize the endearing relationships of father and mother, husband and wife; of brother and sister, son and daughter.

It was from him that I learned that the wife of my bosom might be secured to me for time and all eternity; and that the refined sympathies and affections which endeared us to each other emanated from the fountain of divine eternal love. It was from him that I learned that we might cultivate these affections, and grow and increase in the same to all eternity; while the result of our endless union would be an offspring as numerous as the stars of heaven, or the sands of the sea shore.

It was from him that I learned the true dignity and destiny of a son of God, clothed with an eternal priesthood, as the patriarch and sovereign of his countless offspring. It was from him that I learned that the highest dignity of womanhood was, to stand as a queen and priestess to her husband, and to reign for ever and ever as the queen mother of her numerous and still increasing offspring.

I had loved before, but I knew not why. But now I loved—with a pureness—an intensity of elevated, exalted feeling, which would lift my soul from

the transitory things of this groveling sphere, and expand it as the ocean. I felt that God was my heavenly Father indeed; that Jesus was my brother, and that the wife of my bosom was an immortal, eternal companion; a kind, ministering angel, given to me as a comfort, and a crown of glory for ever and ever. In short, I could now love with the spirit and with the understanding also.

Yet, at that time, my dearly beloved brother, Joseph Smith, had barely touched a single key; had merely lifted a corner of the veil, and given me a single glance into eternity.

While visiting with brother Joseph in Philadelphia, a very large church was opened for him to preach in, and about three thousand people assembled to hear him. Brother Rigdon spoke first, and dwelt on the Gospel, illustrating his doctrine by the Bible. When he was through, brother Joseph arose like a lion about to roar; and being full of the Holy Ghost, spoke in great power, bearing testimony of the visions he had seen, the ministering of angels which he had enjoyed, and how he had found the plates of the Book of Mormon, and translated them by the gift and power of God. He commenced by saying: "If nobody else had the courage to testify of so glorious a message from Heaven, and of the finding of so glorious a record, he felt to do it in justice to the people, and leave the event with God."

The entire congregation were astounded; electrified, as it were, and overwhelmed with the sense of the truth and power by which he spoke, and the wonders which he related. A lasting impression was made; many souls were gathered into the fold. And I bear witness, that he, by his faithfulness and powerful testimony, cleared his garments of their blood. Multitudes were baptized in Philadelphia and in the regions around; while, at the same time, Branches were springing up in Pennsylvania, in Jersey, and in various directions.—*Autobiography of Parley P. Pratt.*

A WOMAN'S REASONING.

THOUGHTS SUGGESTED BY READING SENATOR CHRISTIANCY'S BILL FOR UTAH.

If I were a favored daughter of President Grant's (and had my experience) I would prepare for him a savory dinner, and afterwards a glass of the best wine, and a fine cigar, and when his soul was refreshed, I would tell him of Utah; the goodly length of its Territory, variety of its climate, its rich mineral resources, and so forth; the why we came, and how, and what we found here; the toils of husbands and mothers to raise large families, that now people this once desert land. It would be no trouble to find six men who have one hundred children, all honorable, not a defect in one of them. I would say, think, dear Father, would it be possible for the fathers and mothers under the broad folds of our Republican Government, to say to all these and the thousands more, you are all outcasts. All these sons have been taught that our Constitution was framed by men inspired of God; and these fair daughters of the mountains, that virtue was preferable to life without it. Would not many wish they had a Virginius for a father if and if?

I would say, dear Father, can our lawgivers at the great Capitol sanction the blotting out of a system of religion that teaches men and women how to live pure lives and avoid the wickedness and excesses which are so prevalent in the world.

Think of two thousand and more betrayed females in the city of New York, and other large cities. Who looks after their forlorn situation? Who devises means for their protection that they may return to the paths of virtue?

The whole law of God hangs on the words, "Love God with all thy heart, and thy neighbor as thyself." Who is seeking to live up to this higher law; who comes as near to it as the ladies of Utah?

How little did I think to live to see

what I have of the injustice done to an innocent people; when a child I used to sit on my grandfather's knee (he was a pensioner for many years) and hear him tell of his hard-fought battles under Washington, the victories so dearly won, and what he had endured. His father was one of the signers of the Declaration of Independence.

I would say, dear father, do you think a polygamous grandmother can sit thoughtlessly, and read Senator Christiancy's bill, now before Congress, to disfranchise those sons and daughters who have been taught to honor their country and believe in religious toleration through which they owe their legalized rights to citizenship? Dear father, I would like to tell you all about the happy homes in these mountain valleys; there were no houses of ill-fame, no ghastly forms of excesses in the streets of Salt Lake, not a female convict in Utah's prison, until within a short time.

How often we see a wife pale and feeble, a hale hearty husband, and not a child to bless their home, her days spent in loving deeds to others. Why may she not share her home with another? Merry children break the silence, and the wife's heart entwines itself around them as tenderly as if they were her own; their mother an honored wife. And who is robbed? None. But another woman's heart is made glad with tender motherly feeling, and she participates in the love and affection which God has given to his daughters as their privilege and right.

What is hoarded wealth compared to home enjoyments? Nothing. Men should be protectors of virtue, but alas! Father, they make it a trophy of victory, the dishonor of my fair sisters the world over. Where is my sisters' resort for redress? Where the cover for their shame, but their hopes of an early grave? Our noble sires look calmly on the sinking thousands of the fair daughters of America, and make no effort to redeem the land from the terrible curse of prostitution. It cannot be possible they will license it.

In Utah, dear father, mothers are content to raise noble sons and daughters, they have no desire to destroy life transmitted to offspring.

And, dear father, if it would not be out of place, I would like to whisper to our noble lawgivers, would it not be good economy to hold a place of kind and warm-hearted affection in the hearts of a hundred thousand brave mountain boys, with strong hands, clear minds and pure blood, in case of a foreign invasion. Rome fell, Babylon is not, and who knows what may transpire.

We have done like our legislature here this winter, we came here and cost the country nothing, and sustained ourselves, to open the way for the telegraph poles, and iron rails to reach from ocean to ocean. What would it have cost this nation to have subdued the sterility of the soil, and fed the Indians? But we care not for the tons of flour and beef, though we still mourn for the many that have fallen by the Indians treacherous hands going through these cañons for wood, building mills, etc. And now the government would forbid us timber, take from us every office of trust, and want to refuse us a voice in the choosing of our rulers. I would suggest what a noble act it would be, for this glorious Republic to hand down to unborn generations, if they would give to every pioneer that came to this desolate country a handsome present of land, that ingratitude may not be attached to the men of power in this nation.

Could the people of this Territory be truly understood, there would be nothing but kind feelings towards them, as a people, in Washington. As true daughters of America, we cherish naught but kindness to all good and worthy objects, and ask the protection of this government for ourselves, husbands, and children. In no other country are females so truly respected, and virtue so carefully guarded as in Utah.

I would add, dear father, I hope you are not so weary with me, but that we might have another profitable chat at some future time, for there is much that has not yet been told concerning this peculiar people and their institutions. DIANTHA BAKER.

Salt Lake City, March 4th, 1876.

—*Woman's Exponent.*

NEW DEFINITIONS—THE NEW ERA.

Chicago, April 3, 1876.

Editor Deseret News.

Matters are becoming so involved among us here, that in a short time our conceptions of honor, virtue, integrity, and honesty, must of necessity undergo a great change. The definitions of these qualities given by our fathers, will have to be totally rewritten by modern lexicographers. One of our prominent newspapers, in reviewing the present outcome of fraud, says, "Virtues take rank according to the pursuits and customs of the day and people; that which is most extolled in a condition of immature society, becomes intolerable at a high stage of civilization." Judging from this philosophical conclusion, we are to infer that the honesty and integrity of one hundred years ago are not adapted to our high state of civilization. If honesty is to be defined by a centennial Webster, according to this he must say, "Get into office, cheat your neighbor, rob the public treasury, and make yourself generally talked about." This is the condition of our society at present, though every Monday morning some dozens of columns of printed sermons appear; every day a million editorial articles are scattered broadcast among the people; church bells with undefinable clamor are proclaiming Christian services every Sunday evening; evangelical revivalists are tramping through the land, and braying their doctrines into every ear; and what does all this amount to? That the definitions of a few words are to be changed? This in truth is what is the matter at present. To be an honest man or a virtuous woman after the old regime, is to be an outcast from modern society. Perhaps the world will get on as well with the new order of things, but it is rather doubtful.

In this city we are treated to an exhibition of corruption and rascality that in moral communities would cause a political and social revolution. Men stand up and detail calmly and explicitly how they practised fraud and perjury year after year for the last decade. One would think it was a war-worn veteran displaying his scars, and exhibiting his medals for distinguished services to his country, before an admiring and appreciative audience. We have lecturers from England, and divines from France and Italy, telling us the way to go, but as they don't seem to travel that road themselves, we are rather disinclined to go in the direction of their finger-points. When one refers back a century or so, and reads the life of George Washington, one can't help arriving at conclusions anything but orthodox. Fourth of July orators, and gushing historians, and daughter-marrying biographers assure us, with all the composure and consciousness of superior intellect, that George Washington was the instrument of heaven, and that it was by the divine protection that he was carried safe through the Braddock massacre, through the many other almost miraculous escapes, and specially delegated by God for the benefit of mankind. When we look around to-day, and survey the religion, the politics, and the society of our country, I am afraid we can't help saying heaven works in a mysterious way its wonders to perform. Yet I am not inclined to disagree wholly with the accepted dogmas relative to the father of his country or our country, but I look at the case from a wholly different point of view, and I do think that Providence has a hand in matters at the present time, that he is only preparing for another great revolution similar to those which purged and purified society in former times. Where or through what source Almighty God is going to regenerate man is not for me to conjecture.

As a matter of course Mrs. Belknap has furnished material for many a sermon, discourse and social conversation among us here. It is rather hard to speak of the unfortunate woman, but it can't be helped. She is but the fruit of a diseased tree. How many hundreds lower in the scale than she is, are also suffering from a dis-

eased social state cannot be determined. It is only when railroad directors are killed that railroad accidents are inquired into; so it is only when great personages fall that our social condition is reviewed. An editorial in a Sunday paper says, that many a female will innocently inquire, "Why shouldn't Mrs. Belknap receive a present of several thousand dollars from Mr. Marsh, if Mr. Marsh was a friend of her husband, and her husband had done him a valuable service?" The woman that would be logical enough to reason thus ought to go a little further and ask herself, "If by receiving a present I bring dishonor on my house, what will it avail me? If my husband conferred favors on some individual through friendship, then I have no right to exact payment for what was done in friendship?" Could not this logical lady pursue a train of inquiry that would help to set her right? No. The truth is, there is no healthy thought anywhere among us. If there was, prominent men and women would be honest from sheer roguery. MRS. D. B.

MORMONISM FROM A GENTILE WOMAN'S STANDPOINT.

"G." writes from Salt Lake City to the Washington *Chronicle* in this way—

The covenant of marriage in the Mormon ceremony is one of polygamy, as parties first entering into these covenants solemnly vow to keep all the ordinances of their Church (the most prominent feature of which is polygamy) equally with those who make the same vows a short time after.

Then, there is a little difference between a marriage contracted in the civilized world, between parties where polygamy is never thought of or tolerated, and a marriage contracted in an isolated community, where polygamy is the prevailing custom of the country, and where a man openly avows himself a Mormon and a polygamist before marrying at all. Hence women marrying Mormon men know their fate beforehand, and whether they are first or last to enter this state of conjugal bliss, they understand that polygamy is its conditions.

When we investigate the systems of the day — throughout the civilized world—so false and so corrupt, we are led to exclaim, "Where is truth and purity to be found?" That it is to be found in the hearts of thousands of these noble Mormon women, whose lives are daily sacrifices, and whose many virtues are apparent to all unprejudiced observers, I do most solemnly attest, and with a spirit of submission equal to our blessed Savior's when he prayed, "Let this cup pass from me," have many thousands of women kissed the rod (polygamy), because they thought they saw the divine hand holding it, and with His childlike trust have they said: "Though He slay me, yet will I trust in Him." It is this element in the Mormon woman's nature that I would have recognized by the intelligent everywhere. The truly intelligent are not given to prejudiced opinions, but will see truth when it is shown them, and are just as willing to do justice to the Mormons as to any other sect. Credit where credit is due is their motto, and sincerity commands respect, even when we cannot agree with its cause.

That the Mormon women have been sincere in their religious zeal is proved by their sacrifice (I wish I could say as much for the men), and that Mormon women to-day is the spiritual power in the Mormon Church, any candid observer can see. When it comes to a test of faith in principle, it is the women who have been able to stand the test. Men are very apt to weaken and retreat when their only support comes from religion; being made of more material stuff than women, they rely more upon outward than inward strength.—*Deseret News.*

Whatever you dislike in another, take care you correct in yourself.

TURKISH WOMEN.

There is in fact, a great deal of misconception in England as to the status and treatment of women in Turkey. Most persons imagine that every Turk is more or less a Bluebeard, with four wives at least, and as many concubines to boot as he can afford, the whole of whom are the mere slaves of his caprice, jailored by eunuchs, and without domestic authority of any kind. Nothing could well be further from the reality. * * * The Kahnum is, in reality, as much mistress as any western wife of the day, and has, if anything, more than her fair share of authority in-doors. Instead, therefore, of the harem being a prison guarded with bolts and bars, it is rather a sanctuary, from which care and trouble are excluded. The man alone is always the bread-winner; he alone bears the attendant anxieties of life, while the woman passes her days, if not in Arcadian innocence and calm, at least free from the frivolous and not always innocent amusement which sometimes make up the existence of her sisters in the west. The Turks are unfortunateiy, not free from evils, many introduced from this side of the Alps, but there is one evil—*the social evil*—which has no home among them. The yashmak, feriejie and shalwar, it is true, still hold their ground, but feminine coquetry has long since displaced the old opaque swathing, that hid everything except the eyes, for the diaphanous gossamer through which the whole battery of the wearer's charms now play as freely as if no single fold of muslin remained. The bright eyes flash, and pearly teeth dazzle beneath the veil, which, from the fineness of its texture, no longer serves to conceal, but rather adds an additional charm to the beauties of the wearer. The yellow papoosh, too, has largely yielded to the elastic European boot, but the Louis Qurtorze abomination and its "graceful Grecian bend" are yet foreign to the precincts of Stamboul.—*Belgravia.*

PROPHECY FULFILLING.

BY JOHN NICHOLSON.

Very frequently the Lord uses simple means to accomplish great things, and because this is so, we sometimes read of the past fulfillment of prophecies with no small amount of wonder, and look forward to those still in the future with great interest, while we pass by what is taking place almost without notice. My object in writing this sketch is to draw the attention of some of the juveniles to some things that are now occurring.

Gonzales Trejo is a native of Castile, Spain, and is now about thirty-one years old. Until he was fourteen he was a devout Catholic, but after that he was a source of annoyance to his parents and to the priests because of the great doubts he expressed about the truth of that religion, and the many hard questions he put to them on the subject.

At sixteen he entered a military school in Spain, where he stayed two and a half years, and after that held a commission as an officer in the Spanish army. While a soldier, he was at one time conversing with a brother officer, named Parrueco, on religious matters, when the latter said, "there is one people of God, they are the Mormons, who live in the Rocky Mountains of the north-west of America." This occurred about seven years ago, and the statement made a deep impression on Gonzales, so much so that he became possessed of a great desire to visit that people, and as a step in that direction he studied the English language, and refrained from drinking wine and other stimulants, as he found his mind was clearer when he did not use them.

Being unable to raise enough money

to bring him to Utah, he applied to the Spanish Government to be sent, as a military officer, to its dominions in the Phillipine Islands, and his request was granted. Passing through France, on the journey, he succeeded in getting a small pamphlet in that country, explaining the principles of the Gospel, published by the late Louis A. Bertrand, who died in this city a short time since. The reading of that little work increased his desire to get to Utah as soon as possible.

In time he reached the Phillipine Islands, where he was greatly prospered, in health and otherwise, being able to bear exposure in the hottest weather, while many of his companions, not used to the climate, were attacked with fevers and died.

While there he learned much of the natives of those Islands, who are Lamanites, or the descendants of the ancient fathers with whom, according to the Book of Mormon, the Lord made a covenant to restore the fullness of the Gospel to their children in the latter times. He says they are generally a fine people, possessing many noble traits, very intelligent, and, in numerous instances, highly refined and educated, and not a few of them quite wealthy. Some of them, especially the ladies, are exceedingly handsome, and the more advanced they are in civilization the lighter the color of their skin. Some of them have quite a Jewish caste of feature, one beautiful lady being known among the Spanish as "the Jewish lady."

Gonzales Trejo saw a good prospect before him of becoming fairly wealthy on the Islands, and began to slacken somewhat in his desire to go to Utah, when he was suddenly stricken down with sickness. He concluded to pray to the Lord, and did so; immediately afterwards he fell asleep, when the Lord gave him a dream, the purport or meaning of which was that if he came to this Territory his mind would be at rest, and he would find a people that were in possession of principles superior to those enjoyed by any other people. It was plainly shown him that there was a very great distinction between the Latter-day Saints and the rest of mankind. This renewed his determination to go to Utah, and as soon as he arrived at that fixed conclusion his health returned.

Obtaining leave of absence, he bade farewell to his friends in the Philippine Islands. As before stated, Gonzales is firmly convinced that the inhabitants of those islands, or at least a great number of them sprang from the same source originally as the aborigines of this continent. While on this subject we may state that Elder William McLachlan, writing lately to brother Goddard of this city, from New Zealand, uses the following language:—

"There are about 303,000 inhabitants on the island (New Zealand,) 40,000 of whom are Maoris, or natives, and resemble our Indians very much, and are undoubtedly of the same race, but are more civilized, and dress like white men." If these conclusions be correct, it is not improbable that the ancestors of the aborigines of some of the Philippine Islands and those of New Zealand may have been some of the companies of emigrants of the ancient people of this continent, of whom the Book of Mormon gives an account, who sailed away upon the Pacific Ocean to lands afar off, some of whom were never more heard of by their brethren. But this at present must be more or less conjecture, and must remain so until the Lord sees fit to reveal something upon the subject. In due time Gonzales reached Salt Lake City, a stranger among strangers, and was rather in an awkward position, for, although able to read English he was unable to speak it, or to understand it, when he heard it spoken. He stopped at one of the hotels in this city, and fortunately, a gentleman named Blanchard, a Frenchman, conversant with the Spanish language, happened to see the name of Gonzales Trejo in one of the papers, published among the hotel arrivals. Mr. Blanchard knowing it to be a Spanish name, called upon Gonzales at the hotel and proffered kindly attentions to him, and subsequently introduced him to President Brigham Young and other leading men of the Church.

[TO BE CONTINUED.]

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MAY 22, 1876.

MODERN CHRISTIANITY A FAILURE.

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In a commandment given to the Church in Kirtland, in 1831, through the Prophet Joseph, there appears the following: "Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land: for verily I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out." It is most obviously beyond the power of any man, or people, to prove their willingness and obedience unless commandments are given them, and hence the necessity of living Apostles, living Prophets, and living ambassadors of Jesus Christ, having the mind and will of God for the guidance of the people.

Modern Christians contend that sufficient of the mind and will of God is contained in the Holy Scriptures for the guidance of all future generations of mankind. A most absurd conclusion, as the whole tenor of Scripture itself testifies, for is it not a history of *successive* revelations, each given to suit the altered circumstances of *successive* generations? Assuredly it is; and there is as much reason why this generation should have the mind and will of God for their guidance, as there was that Adam should have it in Eden, or for Enoch, Noah, Abraham, Moses, Elijah, or Peter and the Apostles. Did Scripture instruct Adam that his duty was to offer sacrifice? or Enoch how to perfect himself and people; or did they, to these ends, hold personal communion with God? Was Abraham taught by tradition or by God and his angels? Was Moses taught by Scripture or by the voice of God? Or was Elijah, or Peter, or any of the Twelve, brought to a knowledge of Christ by Scripture or by present revelation? And if present revelation was necessary in the guidance of these, in the respective dispensations over which they presided; why not in the dispensation of the fullness of times, when God is to "gather together all things in Christ, both which are in heaven and which are on earth?"

Herein the Scriptures are of value: They shew that when God has a work to perform among the children of men, he calls and ordains men to that work, and gives them commandments accordingly. But to say that the Scriptures are sufficient, in and of themselves, for the guidance of this or any other generation, is so far to vindicate that spirit of rebellion and disobedience which slew Jesus and the Prophets, while their pious murderers affected to glorify

God, and the memory of the righteous dead. Nor can the Scriptures justly be termed a sufficient guide, while so many conflicting sects, and parties, and creeds, claim them as their rule of faith and practice, and yet all disagreeing among themselves. But it is said that as Christ exclaimed upon the cross, "It is finished," that therefore man's salvation was achieved and no further revelation was necessary. If this idea were correct, then might all burn their Bibles, and dismiss their hireling ministry, and lock up their Churches. But it is not correct, for we read that Jesus promised to send the Holy Ghost to his disciples after his ascension, whose especial function it was to reveal to the Church the mind and will of God.

Modern Christians do not pretend to an inheritance upon earth, but look for it *beyond the bounds of time and space*, as a reward, not for their willingness and obedience to any laws or commandments God has revealed, but as a reward for their abstract belief—with or without sufficient evidence—that Jesus was the Christ, the son of the living God. Surely one who believes any matter of fact, or rather who says he believes it, without sufficient evidence is deserving rather of reproof or commiseration than reward, while, on the other hand, we do not perceive why one should be rewarded for believing any matter of fact upon sufficient testimony. It is true that it is meritorious for one to make diligent inquiry after truth, but do not even infidels labor diligently in that direction? The truth is, in short, that abstract belief never did nor never will accomplish anything for anybody in heaven, or on earth, or in hell. It is as intangible as is the expected inheritance *beyond the bounds of time and space*, which is simply nothing, and a fitting recompense for nothing.

A recent article in the Fortnightly Review, contains the following: "Into what a chaos and deadlock is opinion reduced in spiritual as in practical things! Who seriously looks for harmony to arise out of the Babel of sects which have arisen amid the *debris* of the Catholic Church? Or are any of the Pantheist or Deist dreams more likely to give unity to the human race? The dogmas of Christianity have been by some refined and adapted away until nothing is left of them but an aspiration." How true is all this, yet not of Christianity, but of the man-made systems falsely so called. The world's Christianity is much like the ancient Jews' Pharisaism, it means outward forms and ceremonies, a conventional show of piety, great mystery and learning, and little Godliness. True Christianity means the civil and ecclesiastical government of God upon earth as in heaven—one God, one King, and father of all and ruler of all. How shocking to modern piety is the idea of God's Priesthood administering the affairs of the State as well as of the Church! Yet their constant form of prayer to the Father is: "Thy will be done on earth as it is done in heaven."

What has Christianity, so-called, to do with the government of men even in Christian lands to-day? It is civilization—as the term is understood—not Christianity, that is the dominant power. In other words, it is the merchant rather than the missionary who converts the heathen, moulds and fashions society, and sways the sceptre of power. The laws of modern society are not ecclesiastical, as everybody knows, but secular. No one even claims that God has inspired them, and they are administered, not by ecclesiastical but secular authority. We do not say that no Christian principles have been incorporated

into civilized governments, but we do say that in all of the so-called Christian governments, secular interests are held to be paramount to ecclesiastical considerations. Whatever the pretence, it is certain that the practice is not "love thy neighbor as thyself," but rather, as a rule, that condition of things paraphrased thus in the prayer of the modern sectary: "O Lord bless me and my wife, our John and his wife, we four and no more." That is to say, the practice of the whole world (including modern Christians) is this: each seeks his personal aggrandizement without regard to the welfare of his neighbor. Hear, for example, what the Chinese say of the so-called Christians in China, as reported in the Liverpool *Protestant Standard* of May 6th. "The foreigners who preach the doctrine of Jesus affirm that He taught men to love others as themselves, and always to bear in mind the golden rule; but every year they import opium into China, and injure thereby millions of their fellow creatures. When men only think of what profits themselves, and are regardless of the injury done to others to such an extent as this, how can they be said to love others as themselves? How can we believe their doctrine and follow their religion? etc." To say nothing of the stain and shame of pauperism, as Cardinal Manning expresses it; the irrepressible conflict betwixt capital and labor; the increasing prevalence of crime; let us look at the millions of outcast, degraded, abandoned women of Christendom, intended to be God's best gift to man, but who have become his bane, blighting like the deadly Upas the whole fabric of society. Shall we multiply our churches and our ministers in order to stop these dreadful evils? Vain hope! They, whose professed calling as ambassadors of Jesus, has been backed with all the power and influence which pertains to learning, wealth, and title, ought to have become teachers and leaders of the people, and to have inspired the laws of the land, and the customs of society in the order of true godliness; instead of which, they have misled the masses, and both have fallen into the ditch. They have had their day.

They who should pattern after the law of God, suffer the sin of adultery to go, practically, unpunished. Compare Deut. xxii, 22, affixing the death penalty to the crime of adultery, with the statement of the Attorney General made in the House of Commons a few days ago, that "a wife was not entitled to a divorce on account of her husband's adultery, unless it was coupled with cruelty or desertion; and Sir John Holker declined to admit that there was any injustice to women in the present state of the law!" Yet this is called a Christian land, and these are called Christian legislators! Are we to suppose chastity is less estimable now in the eyes of Jehovah than in the days of yore? Verily no; but the "times of the Gentiles" must run their course, ere the Lord lays "judgment to the line, and righteousness to the plummet." That time has come. The fall of Great Babylon is at hand. Her leaders like Belshazzar have been weighed in the balances and are found wanting. Therefore is the voice of God now uttering to all nations; not in the great and strong wind; not in the earthquake; not in the fire; for that time is not yet, but in a still, small, voice which the pure in heart hear, understand and obey. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

D. McK.

RELEASE AND APPOINTMENT.—Elder George L. Farrell is released from the

Presidency of the Nottingham Conference, to return home, either May 24th or with the next company following.

Elder Platte D. Lyman, now traveling in the Nottingham Conference, is temporarily appointed to the Presidency of that Conference. D. McK.

CORRESPONDENCE.

Stockholm, Sweden,
March 29, 1876.

Editor Deseret News:

Two years ago last October Conference, I was called on a mission to Europe, and I was appointed to this Conference. I arrived here in Stockholm, all well, the 27th of November, 1873, and have been in this Conference since that time. I have enjoyed good health and spirits the whole time.

I am pleased to say the mission in this Conference is in a prosperous condition. Our meetings are well attended, and a few are constantly being added to our numbers. The last six weeks we have baptized 17 in this city, and in the time I have been here 307 have been added to the Church in this Conference. Last October Conference we sent two missionaries to Finland, to take the true principles of the Gospel to that country. We also organized a new Branch in Wermland, and sent two missionaries there. They have baptized a few this winter. The brethren we sent to Finland have held a number of meetings and a part of the people are desirous to hear their testimony, but the priest has been after them several times and tried his best to have them forbidden to preach or to have any meetings. Therefore the brethren do not stand up to preach, but sit on a chair to preach, because the laws are not exactly so strict, so that they do not stand up to preach. But they write to me and say that it does very well to sit down and bear their testimony to the truth, and sometimes they are so blest of the spirit of God that they don't remember they are sitting on the chair. The people pay strict attention, and the brethren are in good hopes that many will embrace the Gospel in that country.

We have twenty-two missionaries in the field, beside the local Priesthood, and they are good, faithful men, doing their best to spread the truth. We have spread more of the printed word the last six months than at any time before in this Conference. We have a good Sunday school, well attended by the children of the Saints, and we try our best to instruct them. The Saints in this Conference are poor, but indeed a good people. The majority love their religion to the best of their privilege, and freely and cheerfully pay their Tithing out of the meagre amount they receive, and the general cry is, "When shall we be delivered from Babylon?"

Elder E. F. Branting, from Salt Lake City, arrived here last autumn, in the enjoyment of good health. He is a good and faithful man. He has been traveling in the Conference during the winter, doing a good work among the people.

Drunkenness, immorality, and vice of every description are increasing fearfully amongst the lower class of the people. Although it has been a general good time for some years, hundreds of families are suffering from cold and hunger. The middle class have turned to be very religious, and are joining in masses the Methodists, Baptists, and other sects, separating themselves from the State or Lutheran Church. The upper class is drifting into infidelity very fast, and society to-day is a sad picture to behold. My belief is that thousands of this nation will embrace the Gospel and be gathered to Zion. I enjoy good health and spirits, and feel well in working for the kingdom of God.

Yours truly,

JOHN ANDERSSON.

LITTLE COLORADO SETTLEMENTS.—We have perused a letter from brother

John A. Blythe, one of the Arizona settlers, dated at Little Colorado river, April 11th, to his parents in this city, from which we extract the following:—

"I arrived here safe on Sunday, 9th inst. The roads are very good on the last half of the Little Colorado. I have not traveled through nearly as much sand as I expected. Brother Allen and his company are about 120 miles up the river from where we first strike it. The prospects for a crop are very fair, if the water holds out. The ground here is tolerably good, being a mixture of red sand and clay. Brother Geo. Lake, captain of the 4th division, is camped over the river from us, about a quarter of a mile. His company and ours have got in about twenty acres of grain each. We are putting up a house 12 x 38 on the inside; this is being built for a storehouse and dining room, for the present, until we select the site for our town. Brother Joseph Morris is cooking for our company, he having joined it; he does first-rate.

Brother Lot Smith and company are about 27 miles down the river from us. He is situate about two miles below Sunset Crossing. Himself and company have only been to work four or five days, and so have not made a very big show. The reason they did not get to work sooner was because they had not selected a place of settlement before. He and brothers Allen and Lake arrived here nineteen days ago. Brother Ballenger, the captain of the second division, has not arrived yet. It is expected that he will settle on the south side of the river, opposite Lot Smith, but we are not certain of it yet.

"The companies are going into the United Order, to the whole extent, giving in everything they possess, their labor, time and talent.

"The mail passes here twice a week both ways, east and west.

"We are a little south of the San Francisco mountain and about 100 miles east of it. The trees here have not come out in leaf yet, and no prospect of it for a month. The weather here is as cold as it is at home. The wind blows terrifically here. Yesterday afternoon we had to stop work on the house, on account of it."—*Deseret News.*

UTAH NEWS.

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From the *Deseret News:*—

THE WATER WORKS.—The water piping from the Eagle Gate eastward to Bishop Sharp's residence will soon be laid, the excavation for the same being in rapid progress. Within one month from date all the hydrants will be in and indeed all of the work originally intended will be completed, and one mile of pipes additional besides, and the whole cannot fail to give entire satisfaction, being a gratifying success. Thus far there has not been a single leaky joint, and not one of the plugs has been blown out. The hydrants are said, by judges, to be unsurpassed in the world, which fact is creditable to Mr. Ellerbeck, and Messrs. Davis, Howe & Co., of Salt Lake City.

HISTORY OF JOSEPH SMITH.—A revived interest has lately been manifested among the Latter-day Saints in matters pertaining to the life and history of Joseph Smith, the great Prophet of the nineteenth century, raised up as an instrument of the Almighty, in ushering in the dispensation of the fullness of times. This interest has been strengthened greatly by the lectures of Elder Joseph F. Smith, on the "Early History of the Church," he having created a renewed impetus in this direction. In view of the increased desire of the people for this kind of information, the editor of the *Juvenile Instructor* has concluded to soon begin the re-publication of the History of Joseph Smith in that valuable periodical. This will be welcome news to those who want to become familiar with the history, in its first stages, of the most important work ever commenced on the earth.

MISSIONARY NEWS.—Elder D. W. Jones, now in Mexico, writes as follows, from Chihuahua, State of Chihuahua, under date of April 4th—"We arrived here on the 2nd, all well. Prospects are as favorable as we could expect. We will leave here next Monday the 10th. We intend to visit the settlements near the Sierra Madre mountains."

U. W. R. W.—The Utah Western Railway Co. announce the institution of semi-weekly summer excursion trips to and upon the Salt Lake, per railway and the steamer *Gen. Garfield*, beginning with May 1.

THE MISSIONARIES.—Several of the missionaries destined for Euope purpose leaving, we understand, on Monday, May 1st. Those who do not intend stopping over on the way to New York, or at the latter point, would do well not to start quite so early, for the reason that the first steamship sailing for Liverpool, the *Egypt*, National Line, leaves New York May 13th, at 8.30 a.m., and the next, the *Wyoming*, Guion & Williams Line, May 16th, at 11 a.m. Parties intending to take passage on either of these vessels, would be in time if they left at least six or seven days before the date of sailing.

THE EMPEROR OF BRAZIL.—Dom Pedro, Emperor of Brazil, and suite, arrived in this city on Saturday evening (April 22nd), by the regular train, which reached the depot at 8.20. A large crowd of eager expectants awaited the arrival of the imperial party. His Majesty, on leaving the Pullman Palace car, stepped into a carriage and was driven to the Theatre, where himself and suite occupied a proscenium box, which was gaily decorated and embellished for the occasion. After the performance was over, the Emperor and party drove to the Walker House, where rooms had been secured by them. The distinguished gentlemen accompanying the Emperor on his present transcontinental trip are Senhor L. P. De Conto Ferras, Visconde de Bom Retiro, who holds several prominent offices in the Brazilian empire; Dr. Louis Henning, his Majesty's private secretary; Dr. Arthur Teixeira de Macedo, assistant treasurer of the imperial household; and Senhor Pavia. Mr. J. J. O'Kelly, correspondent of the New York *Herald*, also travels with the Emperor. On Sunday the Emperor and suite visited the principal points of interest in and around the city. In the early part of the day he went through the Temple Block grounds, and examined the New Tabernacle, with which and the grand organ he seemed to be much pleased. He made many inquiries relative to the religious faith and practice of the Latter-day Saints, and, from the nature of his interrogations and observations, he seemed to have given the history of the Church some attention. He also purchased a number of Church publications. He called at Savage's art gallery, where he bought a large quantity of views of various kinds. He is probably about fifty-one years of age, tall and portly, and of fine presence and most pleasing address, being exceedingly polite. His face is adorned with a profuse grey beard, and he dresses very plainly. He is quite active, so much so as to almost cause him to appear to be restless, keeping almost continually on the move. He is preeminently sociable, being ready and willing to converse on ordinary topics, especially those having a bearing on the country through which he is now traveling, and in conversation manifests a sharp, intelligent, and inquiring mind. In the afternoon his Majesty and party attended religious service at the Fourteenth Ward Assembly Rooms, and listened with marked attention to an instructive discourse from Elder John Taylor. In order to be in time for the afternoon train the party had, however, to leave the hall a short time before the conclusion of the service. By the regular afternoon train he left for San Francisco, in which city he expects to remain a few days, after which he purposes returning to New York, and rejoining the Empress and other members of the imperial party, when he will visit several of the principal cities of the Eastern States, and will view the Centennial Exhibition at Philadelphia, after which he purposes proceeding to Europe, being on a tour for pleasure and observation through the leading civilized countries of the globe.

A PROGRESSIVE PLACE.—Last evening, (April 24th) Bishop L. D. Young

returned from a visit to Payson, Utah County, and we learn from him that the people there are alive to their true interests, having many institutions for their moral, intellectual and religious culture. There is a Young Men's Mutual Improvement Association, which has weekly meetings and is presided over by brother C. Brewerton; a Ladies' Retrenchment Society, of which Sister Daniels is President; a Relief Society, which does efficient service, presided over by Sister B. J. Simons, with Sisters Douglass and Moore her Counselors. Elder I. M. Coombs is the District Superintendent of Sunday schools, and the Payson Sunday school, which has seventy teachers and five hundred scholars, is personally superintended by Bishop J. S. Tanner. There is also an excellent Bible class, under the charge of brother H. W. Barnett. Bishop Young was kept very busy on Sunday. In the morning he attended religious service, when himself and Elder Franklin W. Young addressed a large congregation. Besides, he subsequently attended a meeting of the Bible class, Sunday school, a mass meeting of the Seventies of Payson, and also a meeting of the Sunday-school teachers, concluding with general religious services in the evening.

From the *Salt Lake Herald*:—

THE ST. GEORGE TEMPLE.—The foundation corner stone of the building was laid in 1871, on the slope, about midway between the Rio Virgen and the red sandstone cliffs. The size on the ground is 141 8 x 93 4; height of wall from the ground, 84 feet; top of vane, 135 feet; depth of foundation, 10 feet, and 12 feet wide, in which small volcanic rock were hammered with a 900 pound driver as firmly as possible, and on this prepared foundation huge black rock, from 7 to 12 feet long, and 3 to 4 feet thick, were laid—each weighing from 40,000 to 75,000 pounds—the foundation gradually decreasing from 12 feet at the bottom to 44 inches at the top of the basement, and to 32 inches under the roof. The tower is of square form, at the base 31 feet, with octagon dome. The basement is of black volcanic rock, chiselled, and the remainder of the wall a red sandstone. Quantity of rock used, 1,900 cords, or 17,000 tons; quantity of lumber used to finish, 1,000,000 feet; estimated cost of building, $800,000; time since active work was commenced on the building, over three years; number of rooms in the entire building, over 50; each of the large halls, 99 x 78 feet, and 27 feet high. There is a cast-iron font in the centre of the basement, standing on the backs of twelve oxen; shape, oval, with steps leading in and out at both ends. An engine is connected by pipes that supply the water at any temperature. The font cost $5 000. Number of doors in the building, 100; number of round windows, 50; long windows, 66. There are 119 stair steps from the bottom to the roof. The greatest number of men employed at one time was 250; the least number, 25; average, 150. Architect of ground plan and east elevation, T. O. Angel; of west end and north elevation, Miles Romney; superintendent of masonry, E L. Parry. About 10,000 bushels of lime were required in the building, and 30,000 bushels of sand. It has taken about 100 staging poles, which cost near fifty dollars each. The building is being plastered with cement outside, giving it a snowy whiteness on a black basaltic base. There are ten columns in relief, or pilasters on each side the height of wall, the whole being a modern gothic design. The basement is now about completed, and the outside finished to near the bottom, and most of the staging removed. The roof and dome are finished, and most of the windows and doors ready and a portion in place. The floors of the large hall are double and now laid. It is expected the building will be so far completed that a portion will be dedicated for use within a few months, and the whole will be finished within a year. The building can be seen from all parts of the city, and for a great distance in the country surrounding. It has a rich, attractive look, majestic and grand. The expense of its construction has mostly been met by Tithes, offerings and donations.

From the *Ogden Junction*:—

DEDICATION OF THE LADIES' STORE.—This morning, (April 10th,) President

Brigham Young, Elders John Taylor, Wilford Woodruff, Orson Pratt, Brigham Young, jun., and Joseph F. Smith, of the Twelve Apostles, a number of other Elders, also sisters E. R. Snow, Zina Young, and many other ladies of the Relief Society, came up from Salt Lake in a special train, to attend to the dedication of the Relief Society's new store, on Fifth street, in this city. The officers of the Relief and Young Ladies' Societies, the President and Bishop of this Stake, and several local Elders, with the visitors from Salt Lake, assembled in the building at 11 a.m. The dedication prayer was offered by Elder Joseph F. Smith, after which President Young gave a very interesting and instructive address upon woman's work in the plan of salvation, showing that she was a co-worker with man, and had her own part to perform. He alluded to the follies and extravagance of both sexes, described what constituted true beauty, gave some excellent counsel, and closed by invoking the peace and blessing of God upon the ladies' societies in this city. He was followed by those of the Twelve present, and a number of ladies, and a very interesting and profitable time was spent. After the meeting the visitors repaired to the residence of Prest. Richards, and partook of refreshments, and the party returned at two o'clock this afternoon.

No Ruined Women.—No person after having read the *Woman's Exponent*, a semi-monthly, published in Salt Lake City, would believe that the Mormon women are the unhappy creatures we are usually informed they are. But, on the contrary, among the many lady contributors to the paper, there seems to be a contented spirit pervading all their correspondence. They express themselves as happy and seem very devoted in their religion, and satisfied with their marriage system. It would seem they have had superior advantages of improvement than we had supposed. Their correspondence to the *Exponent* is couched in intelligent and refined language and seemingly expressed in a cheerful and hopeful tone. They speak of their appreciation of their homes and the many blessings they are surrounded with as if they were happy. They have no lost, fallen and ruined women as our beautiful system produces.—*San Francisco Gem.*

—— The San Francisco *Chronicle* speaks of the charges against President Grant about that money spent in New York election matters as "the crowning scandal," in head lines, and begins to comment in this strain—"Can it be that all virtue has departed from the land? Is there no integrity remaining among those filling official stations in this great Republic? Must we admit that our entire civil service, from the Chief Executive down to the lowest tide-waiter, is tainted with corruption? Then, indeed, will our first Centennial Celebration be our last, and we commemorate the rise and the fall of the Republic at one time."

—— Hon. Elijah A. Morse, of Canton, said in the Massachusetts House of Representatives, "The women of Utah recently sent to Congress the largest petition ever presented, asking for a repeal of the laws against polygamy."

—— M. H. H. says in the *Woman's Journal*, "There were more divorces granted last year in the State of Michigan than marriages."

—— The Albuquerque (New Mexico) *Review* learns that seven hundred families of "Mormons" are *en route* to Arizona, for the purpose of locating on the head waters of the Chiquito and Salt rivers. Glad to hear it, and only hope it is true. Couldn't have better citizens than good "Mormons."

—— The Philadelphia *North American* is of the opinion that California is not exactly the place for Americans or Europeans, that as the Atlantic "States were peopled from the many countries of Europe, the Pacific States are to be peopled from China, Japan, India, and the South American countries."

—— Dr. Pusey says that it was the declaration of the doctrine of the Immaculate conception—which, he thinks, led to the enunciation of Papal Infallibility—that caused him to abandon the dream of his life, Eirenica, or the restoration of what he conceived to be "the theology which the Anglo-Catholic school had learned from the fathers."